HARAMBEE

FLAME

In This Issue:

EDITORIAL: Mad Dads - An Issue of Trust; FROM OTHER SOURCES: African Traditions In Milwaukee, Unusual Jail Director, Foundation Establishes Ties With Angola, Racism In Drug Industry, Zaire And Angola: An Economic Shift, Pan-African News Agency; RECOMMENDED READING;...

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

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Mad Dads - An Issue Of Trust

In just these past few weeks, a group of African men in Omaha, Nebraska has formed, calling itself "Mad Dads." These men, expressing concerns about drug- and/or gang-related violence in Omaha's northside African community, have gotten a fair amount of press coverage, primarily from their practice of moving about in the community, painting over gang-associated graffiti. Spokesmen for the group have stated that "Mad Dads" intend to function as positive role models for African male youth, to give counseling and guidance to these youth in order to dissuade them from getting involved with drugs or gangs and to steer those who are not so involved away from becoming involved, and to use their visible presence and hoped-for influence upon the youth to drive gang activity and drug-trafficking from the community.

It is commendable that that these African men are standing up for themselves and for their community. The step these men have taken follows what we could loosely term a "trend" in which groups of men in African communities are banding together to move against the taking over of their communities by Bloods, Crips, and other gangs. In New York, for example, a Muslim group has had success in driving open-air drug markets from targeted areas and a group called "AA-MAN(African-American Men Against Narcotics)" has had similar success. But while Mad Dads has taken a positive step, there is a problem. At least one spokesman for the group has stated that the dads will be cooperating with the police in dealing with the drug and gang problems. How is this a problem?

Trust in a community is not limited to the question of whether or not people can trust that their neighbors are not going to be selling drugs to their children, whether or not people can trust that their neighbors won't be breaking into their

homes and stealing their property, whether or not they can trust that their neighbors won't be endangering their lives with drive-by shootings, etc. Trust also involves people being able to be confident that their neighbors aren't going to be "dropping dimes" on them for either real or imagined illegal activity.

We have to be mindful of the fact that, while there are cities in this country which have African mayors, African majorities on city councils, African police chiefs, etc.; ultimately, the so-called "criminal justice system" is controlled by Caucasians, as are all other major institutions in America. And since this is a racist country in which we are a subjugated minority, our cooperating with the police against our own people is tantamount, in principle, to Africans turning other Africans to the South African police or to Jews in Nazi Germany snitching off other Jews to the gestapo. Of course, many of us would prefer not to see the validity of such parallels because, for us to do so, would be for us to have to face the fact of our cowardice.

Cowardice? Is this too strong a term? If a man hears a terrible pounding, scratching, and roaring coming from a room in his house and convinces himself that it is but a kitty cat that he is hearing because he knows that lions are immensely powerful and dangerous beasts and that he would be risking his life were he to confront a lion, is this not cowardice - or, at least, a very immobilizing fear? Is it not cowardice or fear that causes a person to create an illusory reality because he or she feels powerless to confront the actual reality?

But maybe it isn't really our(the majority of African people in this country) cowardice but that of those who lead or guide us oa/and who interpret the reality of America for us--our politicians, heads of "our" organizations, our journalists, and so forth. They want to believe, for example, that it is some kind of accident or flaw in America's

political/economic system that accounts for the fact that so many of us do not have employment, that so many of us do not have jobs that pay adequate wages, that so many of us are homeless or do not live in decent housing, that so many of us are not receiving quality medical care, etc. These persons are well aware of the fact that we are a minority in this country and that the U.S. government, through its military and police forces, represents a powerful killing force. They recognize that an accurate portrayal of America would stimulate us to challenge the nation in a fundamental way and to challenge the basic assumption out of which it operates. They fear what they foresee as being the consequences of such a challenge. And, of course, there are historical and material justifications for this fear. But to a large degree, the fear is based on these folks' acceptance of the racist idea of Caucasian supremacy and African inferiority.

But it is not just this fear of what could happen to us as a consequence of a challenge to America's political/economic system. Most of the African folks who are projected as our leaders, guides, and spokespersons have achieved at least middle-class status. They have <u>things</u> and fear that their painting for us an accurate picture of America would put their things at risk of loss. Some of these same people think of the millions of African folks who are in the so-called "under-class" as being essentially separate from the rest of America's African population. The anger, despair, aimlessness, drug-addiction, African-on-African violence, and other such aspects of life in many economically poor African communities serve as glaringly visual reminders to these leaders, guides, and spokespersons of the callousness of American capitalism and racism and of their own vulnerability to being in the same situation as these unfortunate "others."

It is not, however, just the Africans among us who

are out in front of the television cameras who see youthful gang members as outsiders, as being separate from the rest of us. There are the ordinary among us, who live in the same communities in which these Crips, Bloods, and other gangs deal their drugs, have their wars, and otherwise raise mayhem. Many of us see these youth as comprising an enemy. And to the extent that they act in an enemy's interest, by endangering our lives and raising the level of hopelessness in out communities, they are an enemy to us. They are collaborators with Caucasian America. But they are no more collaborators than are we when we turn them in to the police, hold press conferences with Caucasian politicians and announce that we are going to drive the gangs out of our communities, when we raise no hell about false arrests and brutality committed by the police under the guise of a "war on drugs."

We owe it to ourselves to put a stop to gang violence and drug-dealing in our communities. But though these gang members are, in many instances, are acting as an enemy, they are not a "them." They are an "us." It is our duty to, at one and the same time, let these Bloods, Crips, et al know that we care for them as being our Brothers and Sisters but hate what they're doing and will not tolerate it. We are going to have to establish programs that instill individual and collective pride, that teach a sense of loyalty to community, etc. We are going to have to take responsibility for developing community-based sources of employment. We are going to have to set up our own community defense forces to protect our communities from African-on-African crime.

We are going to have to do a lot of things. But if these things are going to work(to our benefit), we are going to have to do them.

-Editor

FLAME Editorial Policy

The HARAMBEE FLAME, the monthly publication of the Harambee Afrikan Cultural Organization(parent chapter of the Harambee Afrikan Cultural Organization, Inc.), is a pan-Africanist newsletter. The FLAME's priority, with respect to news and views, is African people, events and development which affect us and are, or should be, of concern to us. The FLAME does not recognize any distinction between African people based solely on place of birth. References in the FLAME to African people are made on the basis of our common ancestry. An exception to this is the reprinting of articles, or excerpts thereof, from other publications, in which cases we do not alter "black" or other terms designating African people. This is our practice because we do not wish to diminish the integrity and authenticity of the articles we excerpt from.

Articles contained in the FLAME do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization unless they are accompanied by a statement identifying the views as being those of the organization. Generally speaking, all unsigned articles are by the editor, Wopashitwe Mondo Eyen we Langa(aka David Rice).

We encourage you to submit articles to the FLAME. Please enclose with your submission a stamped, self-addressed envelope. Articles should not exceed 900 words, though longer pieces will not be automatically rejected. Short stories are subject to the same restriction with respect to length. We also welcome poetry and graphics. We are looking for poems which address African folks' lives, the conditions we face, and our struggles to rise above those things which hinder us. We are not looking for poems which sacrifice power and beauty for the sake of uniform rhythm and/or rhyme. Send submissions to the editor c/o HARAMBEE FLAME; P.O. Box 2500; Lincoln, NE; 68502-0500.

African Jail Director Does Not Fit The Mold

"Cook County Jail Director Spencer Leak welcomed Minister Louis Farrakhan with a warm embrace on the jail steps as the minister arrived here to address a gathering of over 1,400 inmates on July 26...

"...Director Leak came under media fire in 1988 for distributing 1,000 copies of the AUTOBIOGRAPHY OF MALCOLM X to inmates at the infamous jail. A CHICAGO SUN TIMES gossip columnist suggested that reading the book may incite the inmates to 'riot'...

"'As long as I am here, I am going to have the courage not only to pass out books, but to bring men like our guest(Farrakhan) to this institution because I am not satisfied in being the director of a jail designed to just hold you, and contain you, and feed you and clothe you and transport you. I want to be the director of an institution that will change your life', he said..."

-Excerpted from "Min. Farrakhan Visits Cook County Jail," which appears on pages 1, 2, 5, and 6 of the 8/22/89 THE FINAL CALL(Chicago).

Foundation Establishes Ties With Angola

"'We are part of the millions of citizens who want better relations between the U.S. and Angola', declared religious and civil rights leader Rev. Ben Chavis as he announced the launching of the Angola Fouddation, a new organization designed to educate and promote good will between the two countries.

"The foundation, initiated by Chavis, lawyers Lennox Hinds, John Garland and three others, has as its priority the normalization of U.S.-Angola relations. To accomplish this goal, the organization will focus on grassroots education and the delivery of concrete support to Angola...

"Chavis's announcement coincided with news that Angolan President Eduardo dos Santos plans to visit the U.S. in late September for meetings at the U.N. The president's visit offers activists an important opportunity to show support for Angola and to air and clarify interpretation of the recent talks between the Angolan government and Unita, the South African- and U.S.-funded guerrillas led by Jonas Savimbi...

"Angola remains a country with the world's highest per capita amputee rate and, with Mozambique, shares the dubious distinction of having a child die every three-and-one-half minutes...

"The Angola Foundation recently announced its first effort: a medical tour to Angola with doctors from Chicago, Arizona and New York will leave this month to evaluate Angola's medical situation. On their return they will submit findings to Sen. Paul Simon(D-Ill.) chair of the Africa Subcommittee.

-Excerpted from "Chavis, Others Launch New U.S. Support Group," which appears on page 5 of the 8/16/89 THE GUARDIAN(N.Y.)

Kenyan Research Institute Develops Tsetse Trap

"Simple tent traps--cheap and easy for African farmers to build--are effectively controlling the deadly tsetse fly, which every year causes 25,000 human cases of sleeping sickness and wipes out enough cattle to keep 3 billion pounds of beef off the market.

"Developed by a Kenyan research institute, the traps take advantage of the fly's weakness for the color blue and the smell of buffalo urine. Blue cloth and a can of purified urine lures the flies inside the tent, where they quickly move upward toward a small hole to escape. The hole, however, leads to a clear plastic bag, where the flies are

trapped and die of the sun's heat.

"The traps, which have cleared 99 percent of the flies from two test areas, are less expensive and less damaging to resources than such methods as widespread burning or spraying of pesticides."

-Excerpted from "Tsetse Traps Help Control Deadly Flies," which appears on page 32 of the Sept.-Oct./89 INTERNATIONAL WILDLIFE(Virginia)

Drug Companies Giving Africa "Special" Advice

"Drug companies have come under attack from the French humanitarian organization, Freres des Hommes(Brothers of Men), for placing misleading advertisements in medical journals aimed at African audiences.

"A long enquiry by the organisation found that pharmaceutical companies in some instances had grossly exaggerated the benefits of their products and were careless in publishing precautions about the use of the drugs in question. A study of the African and French editions of medical reviews and journals revealed an alarming discrepancy in advertising policy. Drugs used for relatively minor ailments in industrialised countries have been recommended as treatment for serious malnutrition-related diseases in Africa. For example, Dogmatil, which is produced by the Delagarange company, is being recommended for the treatment of kwashiorkor in adverts placed in a journal, although it is supposed to be used for neurological conditions. The recommended dosage is also twice what is recommended by medical authorities in France. Similarly, Uteplex, which is manufactured by Ayerst, and is given to very young children to ward off the worst effects of malnutrition, is marketed in France as a light stimulant..."

-Excerpted from "Drug Companies Indicted,"

which appears on page 1352 of the 8/14-24/89 WEST AFRICA(London).

Defiance Campaign In Azania(South Africa)

"...a Defiance Campaign was launched in most major cities of the country...It is a civil disobedience campaign aimed at forcing the apartheid regime to abandon the laws enforcing segregation in everything from medical care to swimming pools. The first action in the campaign was held on August 3 when hundreds of black people demanded medical treatment at eight 'white only' hospitals in the country...Most of the black patients received treatment at the targeted hospitals despite threats from the apartheid authorities about prosecuting anyone who illegally enters a hospital...

"Under the apartheid system black people are not allowed to receive medical treatment at hospitals set aside for white pateints. Azanian people must go to hospitals set aside for their different 'race classification' in their own townships. Black doctors and nurses can work at a white hospital, but they cannot receive routine medical treatment ehere. The only black people allowed to be treated in a white hospital are those that require specialized treatment not available in their own township facility. When black patients show up at white hospitals in need of emergency medical care, they are transferred to a township hospital as soon as they are 'stabilized'. While the white hospitals are gleaming examples of modern medical care with the most up-to-date equipment, the hospitals for the Azanian people are understaffed, underfunded, lacking in equipment, and severely overcrowded. The whites-only Johannesburg General Hospital has 1,800 beds available, but only a little more than 800 beds are actually being used at any one time. Meanwhile Baragwanath Hospital in Soweto, the largest hospital in the Southern Hemisphere, is the only hospital serving most of the two million residents of Soweto and is usually op-

erating at more than 200 percent of its capacity. At Baragwanath it is not uncommon to find seriously ill patients lying on table tops or on the floor underneath already occupied beds because of overcrowding..."

-Excerpted from "South Africa: Signs Of Unrest," which appears on page 3 of the 8/14/89 REVOLUTIONARY WORKER(Chicago).

Zaire And Angola: An Economic Shift

"...In recent years the Zairian leader(President Mobutu) let the U.S. use his country as its main staging area for arms shipments to UNITA(the So. African and U.S.-backed guerrilas fighting against the government and people of Angola). But dating back to before Angola gained its freedom from Portugal in 1975, Mobutu--often working in concert with the CIA--was intimately involved in that nation's independence struggle.

"...the U.S...has said it will keep sending weapons to Savimbi's UNITA until he has a more fully worked out peace agreement with the Angolan government. Reconciliation will aslo depend on Mobutu, who faces strong pressure from Africa's

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frontline states to immediately stop letting the U.S. use his territory to arm UNITA.

"...Oil exports last year made Angola--despite Washington's official hostility toward the government--America's third-largest business partner in sub-Saharan Africa, with trading volume eight times that for U.S.-allied Zaire...(Cont. on p.]3)

Recommended Reading

WHAT THEY NEVER TOLD YOU IN HISTORY CLASS
by Indus Khamit Kush $15.00

Nkiru Books; 66 St. Mark's Ave.; Brooklyn, N.Y.; 11217 - (718) 783-6306

TWO THOUSAND SEASONS by Ayi Kwei Armah $8.95

Bridges Book Center; 1480 Main St.; Rahway, N.J.; 07065 - (201) 381-2040

THE DESTRUCTION OF BLACK CIVILIZATION
by Chancellor Williams $16.95

Third World Press; P.O. Box 730; 7524; So. Cottage Grove Ave.; Chicago, ILL.; 60619 (312) 651-0700

BLACK WOMEN IN ANTIQUITY, edited by Ivan Van Sertima $12.50

Journal of African Civilizations; Editor/Ivan Van Sertima; African Studies Dept; Beck Hall; Rutgers Univ.; New Brunswick, N.J.; 08903

INTRODUCTION TO AFRICAN CIVILIZATIONS
by John G. Jackson $7.95

Bridges Book Center

BLACK MAN'S RELIGION by Yosef ben-Jochannan $(?)

Alkebu-Lan Books; 209 W. 125th St., Suite #218; N.Y., N.Y.; 10027 - (212) 866-6559 Note: This book may no longer be available from Alkebu-Lan Books. Inquire. You might also check with Black

Classic Press at P.O. Box 13414; Baltimore, MD.; 21203

LESSONS IN HISTORY: A CELEBRATION IN BLACKNESS by Jawanza Kunjufu

Elementary Edition $6.95 Junior & Senior High-School Edition $7.95

African-American Images; 9204 Commercial, Suite 308; Chicago, ILL.; 60617 - (312) 375-9682

.....

"Angola's investment gain is likely to be a loss for Zaire, where the high cost of corruption scares away many companies...

"The shift has moved furthest in the diamond industry. Angola was once the world's fourth-largest gem diamond producer, and fierce competition is emerging for the right to revive a disrupted mining industry that, according to estimates from Harare's Institute for Mining Research, has lost more than $4 billion in direct war damage and forgone production since 1975.

"In March, a politically influential U.S. businessman, African-American Institute Chairman Maurice Tempelsman, signed a deal to buy $20 million worth of Angolan diamonds annually..."

-Excerpted from "Angola's Mixed-Ideology Regime Is Attracting Investors Disillusioned By Pervasive Corruption In Zaire," which appears on page 9 of the 8/30/89 IN THESE TIMES(Chicago).

Pan-African News Agency Gets Satellite Communications Network

(next page)

"The Soviet Union has now joined the high-technology scramble for Africa, by concluding a deal with the Pan-African News Agency(PANA) to provide a satellite communications network. A ground station, equipped with a small-dish receiver, will be established at each of PANA's five regional centres in Khartoum, Kinshasa, Lusaka, Lagos and Tripoli, providing telephone and telex links to PANA headquarters in Dakar...

"...The satellite system will not only give PANA full coverage of the African continent for the first time but also, says Mr Mpasi-Muba, allow the comprehensive modernisation of PANA..."

-Excerpted from "PANA's Soviet Satellite," which appears on page 1432 of the 8/28/89 WEST AFRICA

Mickey Leland

Back In Time

"...in a COINTELPRO(F.B.I.'s Counter-intelligence Program) proposal submitted on July 10, 1968 by the SAC(special agent in charge), New York, to the Director, it was recommended that:

...consideration be given to convey the impression that (SNCC leader Stokely) CARMICHAEL is a CIA informer. One method of accomplishing(this) would be to have a carbon copy of informant report reportedly written by CARMICHAEL to the CIA carefully deposited in the automobile of a close Black Nationalist friend...It is hoped that when the informant report is read it will help promote distrust between CARMICHAEL and the Black Community...It is also suggested that we inform a certain percentage of reliable criminal and racial informants that 'we have heard from reliable sources that CARMICHAEL is a CIA agent'. It is hoped that these informants would spread the rumor in various large Negro communities across the land.

The proposal, which was approved the next day, also contained a report on an earlier COINTELPRO directed at Carmichael:

On 9/4/68, a pretext phone call was placed to the residence of STOKELY CARMICHAEL and in absence of CARMICHAEL his mother was told that a friend was calling who was fearful of the future safety of her son. It was explained to Mrs. CARMICHAEL the absolute necessity for CARMICHAEL to 'hide out' inasmuch as several BPP members were out to kill him, and it was probably to be done sometime this week. Mrs. CARMICHAEL appeared shocked upon hearing the news and stated she would tell STOKELY when he came home."

Source: AGENTS OF REPRESSION: THE FBI'S SECRET WARS AGAINST THE BLACK PANTHER PARTY AND THE AMERICAN INDIAN MOVEMENT by Churchill and Wall.

Announcements

The Harambee Afrikan Cultural Organization will be holding its Fall Symposium on Saturday, September 23 rd from 5-8 p.m. at the Nebraska State Prison(14th & Pioneer) in Lincoln. The focus of the program will be on the social forces acting upon American-born African youth to affect their formulation of values and means available to parents to combat these affects. If you are interested in attending, please contact us by no later than September 14th. Either write to: Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE; 68502-0500. Or call 471-3161 (ext. 3380 or 3379) between the hours of 12:30 and 3:00, Monday through Friday.

The African Video Centre in London, England has a range of video cassette tapes, "including for the first time many famous dramas, comedies and cultural festivals from all over Nigeria. Also included for the first time are many new documenturies from all over Africa, and the famous Osoffa Dadzie and Obra programmes from Ghana." In addition to the above, the Centre has a wide range of documentaries, music concerts, etc. For a free catalog, write to: African Video Centre
70 St. Mary's Road
Plaistow
London, England
E13 9AD